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RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Cree and Ojibwa.* Mr. E. R. Young's "Indian Life in the Great Northwest" (London, 1901, pp. 126) contains some items of general interest on mission experiences among these Indians. Some customs and practices are briefly referred to. One curious belief noted is that concerning sympathetic suicide: When a man, woman, or child is very sick, if a relative or intimate friend kills himself at the moment of death, it is thought that the two spirits will go to the hereafter together and be companions forever.—*Blackfoot, Blood, Piegan.* Mr. G. B. Grinnell's "Punishment of the Stingy" (N. Y., 1901), reviewed in detail elsewhere in this number of the Journal, contains a number of tales from the lore of these related tribes,—The First Medicine Lodge, Thunder Maker and Cold Maker, The Blindness of Pi-wáp ōk, Nothing Child, Shield Quiver's Wife, The Beaver Stick and Little Friend Coyote.—*Cheyenne.* In the "American Anthropologist" (vol. iv. n. s. pp. 13–16) for January–March, 1902, Mr. Grinnell writes of "Cheyenne Woman Customs." Puberty ceremonies, menstruation, marriage, and childbirth are briefly referred to. These customs, the author tells us, were obtained from Cheyenne old women, and "were a part of the old wild life of the buffalo days, and many of them have now passed out of use." It is interesting to note that at the period of first menstruation the girl was "painted red over the whole body by older women." The custom, too, prevailed of a woman "not having a second child until her first is ten years old." The coming event was then announced publicly by a friend. At first the child "is not allowed to nurse from its mother, but some other woman, who has a young child, nurses it" for four days.—*Penobscot and Abenaki.* Professor J. Dyneley Prince's article on "The Differentiation between the Penobscot and the Canadian Abenaki Dialects," published in the "American Anthropologist" (vol. iv. n. s. pp. 16–32) for January–March, 1902, contains on pages 29–32 some sentences and a brief tale about a forest giant in Penobscot and Abenaki with interpretative commentary. According to the author Penobscot "has diverged somewhat less than Abenaki from the original common language." Another remark of Professor Prince is worth reproducing here: "The old theory regarding the instability of American languages finds no support from this investigation."—*Onomatology.* In the same journal (pp. 183–192) Mr. William Nelson publishes a list of 288 "Indian Words, Personal Names, and Place-Names in New Jersey." The list, which is made up from the "New Jersey Archives"

and other sources, consists of names recorded prior to 1710. Such alphabetical lists are exceedingly valuable for onomatological research. Most of the names still remain to be interpreted. A goodly number, between the Dutch and the English spelling, are strangely metamorphosed from their original forms, but will doubtless be duly recognized by the expert.

ATHAPASCAN. *Navaho.* In "Everybody's Magazine" (vol. vi. 1902, pp. 33-43) Mr. G. H. Pepper has an interesting illustrated article on "The Making of a Navajo Blanket." The author justly laments the intrusion of "store material" and modern white ideas into Navaho blanket making : "Let us hope that the efforts that are now on foot may grow to such proportions that the modern influence may be swept away completely, and primitive ideas and primitive work be once more the dominant factor in his weaving industries." The Navaho is an example of the hunter turned weaver. The art he learned from the Pueblos, but "did not put the knowledge to any use until after the conquest." Although he adopted the wool from Spanish sheep, "the only tools he borrowed were the shears and wool-cards." And his industry has been rewarded, for few indeed have never heard of the famous "Navaho Blanket."

CADDOAN. *Pawnee.* In Mr. Grinnell's "Punishment of the Stingy" (N. Y., 1901) are four Pawnee tales,—The Girl who was the Ring, The First Corn, The Star Boy, and the Grizzly Bear's Medicine.

CHINOOKAN. Mr. G. B. Grinnell's "Punishment of the Stingy" (N. Y., 1901) contains three "Blue Jay Stories,"—The Punishment of the Stingy, Blue Jay the Imitator, Blue Jay visits the Ghosts,—of which original Chinook versions will be found in Dr. Franz Boas' "Chinook Texts" (Washington, 1894).

COPEHAN. *Wintun.* Pages 17-18 of Mr. Dixon's monograph (reviewed below) on "Basketry Designs of the Indians of Northern California," treat of the Wintun Indians of the Sacramento Valley.

ESKIMO. In "Globus" (vol. lxxx. 1901, pp. 226, 227), H. N. Wardele treats of "Die Eskimos und die Schraube" in continuation of the discussion of the screw among the Eskimo in previous numbers of this Journal. The author is inclined to favor the independent discovery of the screw by the Eskimo. It is pointed out that all their known screws are "lefts," as is also the horn of the narwhal, a "screw" which these primitive people have had under their eyes from time immemorial.—F. A. Cook's well-illustrated paper on "The People of the Farthest North," published in "Everybody's Magazine" (vol. vi. 1902, pp. 19-32), treats of the domestic life of the Northern Eskimo.—Dr. Franz Boas' "The Eskimo of Baffin's Land and Hudson Bay" (N. Y., 1901, pp. 370. Plates i.-iv. and

172 text-figures), which forms vol. xv. pt. i. of the "Bulletin of the American Museum of Natural History," will receive special attention later in this Journal. It contains a mass of new and valuable ethnographical, sociological, and folk-lore material. No fewer than 81 tales from Cumberland Sound and 30 from Hudson's Bay are recorded, besides a number of Eskimo texts. This monograph is a most important contribution to literature about the Eskimo.

IROQUOIAN. Professor J. N. B. Hewitt's article on "Orenda and a Definition of Religion," which appears in the "American Anthropologist" (vol. iv. n. s. pp. 33-46) for January-March, 1902, is a contribution of great value to the literature of primitive psychology. In detail the author discusses the Iroquoian concept of religion and its expression in *orenda*-words, *i. e.* words composed with *orenda*, the native term for the mystic potency under consideration. Recognizing the lack of a word to express this idea in English, Mr. Hewitt proposes the adoption of *orenda* as a term at once harmonious and well defined in its signification. The *orenda*-words relating to the shaman, the hunter, etc., which are explained on pages 38-40, are very interesting. According to Mr. Hewitt: "It has been found that among the Iroquois *orenda*, a subsumed mystic potency, is regarded as related directly to *singing*, and with anything used as a charm, amulet, or mascot, as well as with the ideas of *hoping*, *praying*, or *submitting* (compare the history of the word *charm* in English)." Religion, the author thinks, "may be defined as any system of words, acts, or devices, or combinations of these, employed to obtain welfare or to avert ill-fare through the use, exercise, or favor of the *orenda* of another body or bodies" (p. 42). The investigation (on pages 44, 45) of the Iroquoian words for *mind*, *soul*, *ghost*, *life*, *brain*, *muscular* or *bodily strength*, etc., shows that, "as employed by Iroquoian speakers, *orenda* is not at all one of these psychic or biotic activities." Primitive man "interpreted the activities of nature to be the ceaseless struggle of one *orenda* against another, uttered and directed by the beings and bodies of his environment, the former possessing *orenda*, and the latter, life, mind, and *orenda*, only by virtue of his own imputation." For the primitive pantheon "the one requisite credential was the possession of *orenda*," and thus "the story of the operations of *orenda* becomes the history of the gods." This admirable paper must be read in full to be thoroughly appreciated. The catholicity of our English speech is such that the reviewer hopes to see Mr. Hewitt long remembered by this word in addition to his learned essays.

KULANAPAN. *Pomo*. Pages 20-24 of Mr. Dixon's monograph on "Basketry Designs of the Indians of Northern California" are concerned with the Pomo.

PALAINIHAN. *Pit River.* The basketry designs of the Pit River Indians are discussed at pages 14-17 of Mr. Dixon's monograph, "Basketry Designs of the Indians of Northern California."

PUEBLOS. In the "American Anthropologist" (vol. iv. n. s. pp. 56-72) for January-March, 1902, Professor J. Walter Fewkes discusses "The Pueblo settlements near El Paso, Texas." The settlements treated of are Ysleta, and the Piros, pueblos of Socorro and Senecú, —the latter is in Mexico. With respect to the pueblo of Ysleta, social organization, insignia of office, dances, foot-race, rabbit-hunt, language, etc., are described more or less briefly. The Indians have become practically "Mexicanized," though their dances before the church and some other ceremonies exist still as "survivals which have been worn down into secular customs." They do not any longer know the significance of them. The word for "church," *kikaweemissatu* ("house containing sacred objects of the mass") is hybrid, Tiwa and Spanish. The dances noted are the rattle dance (on the festival of the patron saint), mask dance or *Baile de Tortuga* (on Christmas afternoon), red pigment dance (at festival of St. John), scalp dance (no longer celebrated), house dances, etc. The foot-race and rabbit-hunt resemble those of their northern kindred. Concerning the language of the Ysleteños we learn (p. 69) : "No Ysleta child can at present speak the language, and those adults who can converse in it are old men and women." The need of philological investigation here is pressing. Survivals of the older clan system exist. A number of suggestive folk-tales are still told and a few old pueblo customs are kept up. The use of the fire-drill and the fire-stick is known. The Piros of Senecú have also their secularized pagan dances and processions, rabbit-hunts, foot-races, etc. Here, too, the old native tongue "has practically disappeared as a means of conversation." At San Lorenzo the masked personage, called Malinche, appears, and "Moctezuma fires" are lighted in November.

PUJUNAN. *Maidu.* Pages 2-14 of Mr. Dixon's monograph on "Basketry Designs of the Indians of Northern California" treat of the Maidu.

SAHAPTIAN. *Nez Percé.* Mr. Grinnell's "Punishment of the Stingy" (N. Y., 1901) contains one Nez Percé tale, "Ragged Head."

SIOUAN. *Catawba.* In the "American Anthropologist" (vol. iv. n. s. pp. 52-56) for January-March, 1902, Dr. A. S. Gatschet writes of the "Onomatology of the Catawba River Basin." The names Wateree (*watērd'*, "to float in the water"), Santee (*sā'ta*, "to run"), Sewee (*sāwē*, "island"), Kiaway (*káia*, "turtle"), and many more local appellations are taken from the Catawba language. The word *Catawba*, itself, seems to be of Choctaw origin (*katápa*, "cut off, interrupted, dammed, obstructed"). Concerning the Mobilian trade

jargon, Dr. Gatschet remarks that very little is known about it, and that it cannot in any way be compared, as some have thought, with the Chinook jargon, at least in so far as the relations of the latter to the real Chinook language are concerned. — *Osage*. The paper of Professor W. H. Holmes on "Flint Implements and Fossil Remains from a Sulphur Spring at Afton, Indian Territory," published in the same journal (pp. 108-129) is of interest to folk-loreists, since it deals largely with flint, bone, and antler implements from a "sacred spring," probably resorted to, for the purpose of depositing such things, by the Osage Indians, before the introduction of iron. The spring is said to have been a meeting-place of the old "medicine-men" and "doctors" of the tribe. The deposits were probably made as good-luck offerings. Such sacrifice was widespread among the tribes of the West. Reference is also made to "sacred springs" in western Kansas (frequented by the Omahas), in Northeastern Arizona (Pueblos), at Hudson, New Mexico, etc. Such deposits (or rather discoveries of them) are rare in the East.

UTO-AZTECAN. *Mexican*. In the "Verh. d. Berl. Ges. f. Anthr." (1901, pp. 348-350), Dr. R. Virchow discusses, with two text-figures (representing the microcephals in question), "Die beiden Azteken," Maximo and Bartola, — the illustrations are from photographs of the naked bodies. Dr. Virchow had previously (Verh. 1877, p. 290; 1878, p. 27) studied the anthropometric characteristics of these pathological specimens of humanity. The woman is better developed than the man, and the vegetative processes of both are in good condition. No advance in intellectual qualities has, however, been made. The feelings seem not to be deep. Dr. Virchow points out that the hair suggests an admixture of negro blood, while the features of the face recall the faces and figures on Central American pottery. — According to the brief paper of Dr. E. Seler on the "Pinturas Jeroglíficas, Colección Chavero," in the "Verh. d. Berl. Ges. f. Anthr." (1901, p. 266), the *Mapa de Tlaxcallan* and the *Códice ciclográfico* are fabrications due to a young artist of Tabasco, who is also said to have palmed off another fabricated MS. on the Duc de Loubat, and perhaps to have had a hand in the so-called *Relieves de Chiapas*, published by the Junta Colombina de México. These fabrications, in which the ignorance of the artist sometimes clearly appears, are made up from Kingsborough, other Mexican and Maya MSS., etc. — *Pipils*. To "Ymer" (vol. xxi. 1901, pp. 277-324) C. V. Hartman contributes a rather extended article, "Etnografiska undersökningar öfver aztekerna i Salvador," illustrated with thirty figures, dealing with the Aztecs of the Republic of Salvador. Among the topics discussed are: People, houses and domestic life, furniture, implements and instruments, ornaments, industries, dolls and tops,

playthings, seats, basketry, religion, dances, masks, etc. A top, figured on p. 302, seems to be identical with one from Ancon in Peru, while the seats on p. 301 remind the author of some from Brazil figured in von den Steinen. The making of reed-ware (baskets, etc.) is a chief industry of these people. Five chief types of baskets are made,—the author goes into some detail about basketry. Pages 315–321 deal with religion, religious ceremonies, dances, masks (of these several are figured on pp. 319 and 320). The Aztecs of western Salvador number some one hundred thousand.—In the "Verh. der Berl. Ges. f. Anthr." (1901, pp. 274–277), Dr. E. Förstemann discusses, with five text-figures, "Der Nordpol bei Azteken und Mayas," dealing particularly with the Aztec day-sign *ozomatli* and the Maya day-sign *chuen*, which correspond to each other. Both probably represent a monkey, the Maya *chuen* being possibly related to the Tzental *chui*, which denotes a particular species of monkey. In the figure of the Maya God C. Dr. Förstemann thinks one can detect the indication of the peculiar nostrils of the American monkey.

CENTRAL AMERICA.

MAYAN. *Maya.* In the "American Anthropologist" (vol. iv. n. s. pp. 130–143) for January–March, 1902, Mr. George Byron Gordon has an article, illustrated with two plates and six figures, "On the Interpretation of a certain Group of Sculptures at Copan." The inscriptions in question are those on sculptures X and Y of the author's monograph on the Hieroglyphic Stairway, and a fragment from a block on the stairway. These sculptures, the author thinks, "form a group by themselves, differentiated from all other objects found at Copan, or elsewhere among the Maya ruins, by certain peculiarities which they possess in common," etc. Mr. Gordon's conclusion is that: "Each sculpture might be regarded as a sort of allegorical representation of the calendar in which the Kins, Uinals, Tuns, and Katuns are portrayed as personages in the act of binding up the years,—in effect making bundles of them; the Cycles being the straps by which they are bound, and the Great Cycles being indicated by the principal divisions of the bundle." The author makes the following interesting statement about the hieroglyphs: "During a thousand years, according to the dates at Copan, the hieroglyphs remain uniform, and show no measurable change such as would be coextensive with the development of the art of writing." The slow process of the evolution of such a system must have taken ages upon ages.—Mr. Gordon's account of "The Hieroglyphic Stairway Ruins of Copan" and Mr. Teobert Maler's "Researches in Central Portion of the Usumatsintla Valley," published

by the Peabody Museum (Cambridge), together with Mr. C. P. Bowditch's "Notes on the Report of Teobert Maler," all valuable contributions to the study of the architecture and hieroglyphic remains of the Central American peoples, are reviewed in detail elsewhere in this number of the Journal. — Dr. E. Förstemann's "Kommentar zur Mayahandschrift der Königl. öffentlichen Bibliothek zu Dresden (Dresden, 1901, pp. iv. + 174) is a work indispensable for students of Maya hieroglyphics. It is interesting to compare it with the essay of 1886, "Erläuterungen zur Mayahandschrift der Königlichen öffentlichen Bibliothek zu Dresden." Förstemann is one of the most assiduous devotees of Central American palæography, and is still hard at work. — *Lacantun (Lacandon).* Pages 23–40 of Mr. Teobert Maler's "Report" treat of the region of Lake Petzha and the Lacandon Indians of that region. *Cayucos* (boats), houses, and domestic utensils, calabashes with incised designs, *bejuco* bird-cages, incense-burners, rock-paintings on the lake-shore, clothing, bows and arrows, flints and flint flakes, etc., are briefly described.

SOUTH AMERICA.

GUAYAQUI. In the "Verh. d. Berl. Ges. f. Anthr." (1901, pp. 267–271), Dr. Karl von den Steinen writes briefly about "Die Guayaqui-Sammlung des Herrn Dr. v. Weickmann," now in the Museum für Völkerkunde in Berlin. The collection, which consists of weapons, implements, ornaments, etc., Dr. von den Steinen points out that the Guayaqui possess no painted or carved ornaments. Noteworthy is the use of wax for daubing baskets and for improving the very poor quality of clay used in their pottery. At pp. 269–271 a brief Guayaqui vocabulary is given, the presence of many Guarani words, inclining the author to class the Guayaqui with the Guarani stock.

JIVARO. In the "Verh. d. Berl. Ges. f. Anthr." (1901, p. 65), Dr. R. Virchow briefly describes "Den ausgeweideten Kopf eines Jivaro (Süd-Amerika)." This prepared head was on exhibition before the society. Reference is made also to another head in the possession of Dr. Virchow.

PERU. In the "Verhandlungen der Berliner Gesellschaft für Anthropologie" (1901, pp. 404–408) Dr. Max Uhle writes from Peru on "Die deformirten Köpfe von peruanischen Mumien und die Utakrankheit." The author does not at all share the opinion of Ranke that the deformation seen in old Peruvian skulls is more accidental than consciously artificial, and cites from the ecclesiastical and other records of the country to prove the prevalence of artificial deformation of the heads of children, especially of young infants. Different tribes (*e. g.* Cabanas and Collaguas) seem to have had different ideas

about deformation. The Collaguas are said to have deformed their children's heads, so that they might fit the caps better. To Dr. Uhle's discussion Dr. Virchow adds (pp. 408, 409) a few remarks, and refers to De Blasio's recent study of the Peruvian mummies and crania in Neapolitan Museums. Dr. Virchow holds to the opinion that the deformation is artificial. *Uta* is apparently a sort of venereal disease.

GENERAL.

BASKETRY. Part P of Bulletin of the U. S. National Museum, No. 39, consists of a paper by Professor Otis T. Mason, "Directions for Collectors of American Basketry" (Washington, 1902, p. 31). Processes of manufacture are described with more or less detail, including coiled basketry and its varieties. Pages 27-31 contain a useful list of Indian basket-making tribes, especially in North America. The paper is illustrated by forty-four text-figures. Coiled basketry seems to present the greatest variety of size,—"there are specimens delicately made that will pass through a lady's finger ring, and others as large as a flour barrel." Imbrication is one of the most restricted of technical processes.—Vol. xvii. part i. pp. 1-32 (N. Y., Feb. 12, 1902) of the Bulletin of the American Museum of Natural History constitutes Professor R. B. Dixon's "Basketry Designs of the Indians of Northern California," which is well illustrated with thirty-seven plates containing one hundred and seventy-four figures. From the earliest period the Indians of California have been noted for the great development among them of the art of basketry, though not to the same extent or along the same lines in all parts of this area. Pages 2-19 of Mr. Dixon's essay are occupied with "The Designs of the Northeastern Area" (Maidu of the Puju-nan stock, Pit River of the Palainihan, Wintun of the Copehan, and Yana); pages 19, 20, with "The Designs of the Southeastern Area" (Moquelumnian stock in Amador and Calaveras counties); pages 20-24 with "Designs of the Pomo Group;" and the remainder with general discussion. The material studied by the author "tends to confirm the belief that in the mind of primitive man no design is either purely realistic or decorative, that all designs are to be ascribed in their origin to the interaction of both factors; now one, now the other, being in ascendancy" (p. 31). As a whole, the designs here discussed "occupy a place about midway between the balance of Arapaho art and the somewhat preponderant realism of the Salish designs." The Maidu shows less conventionalism than the other types of the region and "more tendency to what might be called a 'hidden' or 'obscure' realism." Mr. Dixon calls attention to the fact that "there are really surprisingly few exact coincidences be-

tween tribe and tribe" (p. 25). The Maidu, Pit River, Klamath, Yana (?), and Wintun may perhaps be grouped together as being "characterized by great variety and number of designs, predominance of animal and plant motives," etc. This group would be differentiated from the Pomo (paucity of designs and lack of animal motives) on the one hand, and from the Southeastern Group (as to designs, more related to the types of Southern California). The Northwestern Group "seems to have sufficient character to stand alone." The Pomo designs often contain a peculiarity differentiating them from all the others here described. This is a gap or break in the design, called *dau*, which is said to be for the purpose of "letting the soul escape." This break occurs also in Yuki (north of Pomo) baskets, and "suggests at once comparison with the similar openings left in designs on basketry and pottery in the Southwestern States" (p. 24). Among the Maidu the practice is almost universal of putting one design only on a basket. The simple zigzag seems "more southern than northern in its affinities." A remarkable example of coincidence in design is reported by Mr. Dixon between the Maidu and certain negro peoples of the Victoria Nyanza, seven of whose baskets are figured on plate xxxvii. for purposes of comparison with Maidu designs (feather, vine, snake, earthworm, flower, etc.) on plates iv., viii., x., xi. Concerning these the author remarks (p. 28): "The great similarity, not to say identity, of these designs, is most striking, and, as in this case we have no possible suggestion of borrowing or contact, we are forced to regard the instance as a remarkable example of the independent origin of similar designs by peoples, not only antipodal in their location, but of entirely distinct races." Mr. Dixon's monograph is a most interesting and well-illustrated study.—The second edition of Mr. G. W. James's "Indian Basketry" (Pasadena, Cal., 1902, pp. 274), which is reviewed elsewhere in the Journal in detail, treats of the basketry of the Indians of the Southwest, the Pacific States, and Alaska. A considerable portion of the book is devoted to symbolism and allied topics connected with basketry.—As "Supplement to American Museum Journal, vol. ii. No. 4, April, 1902" (p. 26), appears Mr. G. H. Pepper's illustrated account of "The Ancient Basket Makers of Southeastern Utah." The name "Basket Makers" is given to a people whose remains, found chiefly in the caves they inhabited in the Grand Gulch Country, distinguish them from the Cliff Dwellers,—the former are long-headed, the latter broad-headed with posterior artificial flattening. Their dead are found buried under baskets, hence the term. Most of the vessels found are of a crude type. The sandals of these people differ from those of the Cliff Dwellers in having square toes. The collection (in the American Museum)

of basketry from this region is described with some detail. Some of the designs seem to be related to those from California treated of by Dixon. This paper is of interest for its discussion of the art of a "new people."

HOUSES. In the "American Anthropologist" (vol. iv. n. s. pp. 1-12) for January-March, 1902, Dr. Washington Matthews has an interesting and valuable article on "The Earth Lodge in Art," illustrated with nine plates and four text-figures. By "earth lodge" is meant "certain large houses inhabited by the Indians of the Missouri Valley within the nineteenth century." Lodges of the Omahas, Mandans, Arickarees, etc., are briefly described and figured. The earth lodge, at an earlier period, probably existed as far south as Louisiana and as far east as Tennessee. Now, "there are probably only five or six in existence, and these are confined to the Fort Berthold reservation in North Dakota." Dr. Matthews discusses the reproduction of pictures of the earth lodge in the writings of various ethnologists and others from Catlin in 1840 down to the present time,—De Smet, Prince Maximilian, Morgan, etc.,—pointing out some amusing mistakes and blunders. The African aspect of the Kansa lodges in De Smet is only too apparent. One illustration, reproduced by Dr. Matthews in plate x., appears to have been used in one edition of Lewis and Clark as a Cree fishing-lodge, and in one edition of Patrick Gass's journal for Arickaree earth lodges. The author's wide knowledge and long experience with the Indians of the region studied enables him to correct many misconceptions, and add much that is new and valuable.

TEETH-MUTILATION. In the "Mittheilungen der anthropologischen Gesellschaft in Wien" (vol. xxxi. 1901, pp. 13-22) Dr. Richard Lasch has an article, "Die Verstümmlung der Zähne in Amerika und Bemerkungen zur Zahndeformierung im Allgemeinen." Teeth-filing (Eskimo, Tlinkit, Mexicans, Mayas, Mbayas), knocking out (Central America, Guancavilca), teeth-coloring (Arawaks, Miraha, Goajiro, etc.), are discussed with more or less detail. According to Dr. Lasch "the mutilation of the teeth (knocking out, filing, coloring) was originally a purely cosmetic procedure, intended to attract the other sex." It has been a mistake to explain it, as has been done so often hitherto, on mythological grounds,—it is rather human vanity than human superstition that is at the bottom of such practices. Its change to a ceremonial rite at puberty and many other aspects of the deformatory process come late. The paper is well supplied with bibliographical references.

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